/29 cont./

833 2. (cont.)
sursum attrahit, manus natibus ejus supponens. /The Karaya have intercourse with women in the fashion of the native Australians. The man sits on the ground, feet extended, and takes the woman, lying arched backwards above him, his hands supporting her buttocks./ (Cf. Miclucho Maclay, Verhandl. d. berl. Ges. f. Anthr., 1880, p. 87.)

844 Birth. For this the woman kneels on her heels, clasping a post with her hands, while the husband grasps her from behind with strong pressure around her body. Once the child is born, the afterbirth is awaited patiently; then the navel cord is compressed and cut off about three inches from the body with a sharp taquara splint. The blood contained in it is carefully pressed [750] out, "in order to prevent tetanus /Starrkrampf/," and hot ashes and powder from pulverized piranha teeth are sprinkled on the surface of the wound as a styptic. Since no ligature is applied, it is not rare that the child bleeds to death. The newborn is daubed with urucú red, wrapped tightly in a broad strip of jangada 846 bast, and laid in a "rede" tied by strings (see p. 19). For three days both spouses stay on a strict diet. In order to make the uterus contract, the wife lies down on her back and has her abdomen pressed together for a couple of hours by her husband, 854 who sits next to her, or other persons who relieve him. Some months after birth the child receives the above-mentioned cotton bands.

852 At the age of six to seven years the girls' ear-lobes are 304 pierced; for boys, the lower lip as well. The whole community gathers for this. The child sits on a stool decorated with arara feathers in the middle of a large circle. One of the relatives pierces his ears with spines from the tucuma palm, the lower lip [533] with a sharpened monkey-bone. During this the men stand around and sing a song with the closing verse: idžohä hä haň, hä haň idžiohä, i.e., "now it has happened!"

/200 cont./

514 water about 5/4 meters deep with their knees slightly bent and there untie the long penis string and tie it on again.

342 [252] The houses are merely living and sleeping houses; cooking is done outside.

[600] The chiefs in part have better built, larger houses; thus, /Plate 41 appears here/ /201/ the one belonging to Chief João III was three to four meters high, five to six meters wide, and equally long (Pl. 39).

[344] [208] [607] There are no meeting houses; in order to bring about a decision or announce regulations, the chief goes to the individual houses.

Other special houses are:

343 844 1. Birth houses. These are erected for the woman when birth is imminent; their construction is said to be identical with that of the other houses.

346 2. The mask house in which the dance masks are kept. It always stands apart from the village and in its method of construction is a dry-season house with a round structure on the narrow side turned toward the village. The arches are usually slightly curved and strengthened on top by a ridge beam (Pl. 12, Ill. 3). The mask houses serve as bachelor houses; the young people are said to sleep here. I saw only four mask huts, but cannot confirm 513 these statements from my observations. In any case, the young people do not sleep in the houses, but rather, if there is no mask house, [609] by a fire which is away from the village. Strangers are given shelter by the chief; they sleep in his house, even though they are unmarried (see the reception which I, with my men, found among the Šavajé /pp. 129 ff. in the first part of the work, which is omitted in the translation/).

342 423 562 768 The house belongs to the woman. The man builds it before the marriage, with the assistance of the young people, who are paid for it by the woman with chains of beads. The construction takes one or two days. After death the house is said to be burned.

821 According to the accounts of the Indians, the houses are protected from bolts of lightning by a fish spine stuck on the roof on a pole about half a meter long. Probably only magic is involved here.

[Text Continues on P. 84]

/327 cont./

843 Birth. During pregnancy the women wear small plaited mats around their hips, which they hold together in front with
847 their hands. Pregnancy is prematurely interrupted when the woman eats a powder made of pounded white stone (mănaŭlă) or drinks blood. Artificial abortion is not regarded as prohibited.

844 Birth takes place in the house (according to one isolated statement, also in a house built especially for this); the woman, squatting, according to Ehrenreich, is supported by her mother. The husband does not participate (according to Ehrenreich, on the other hand, he helps his wife). There are said to be all kinds of medicines to ease the birth. The umbilical cord is cut with a taquara splinter and ashes are placed on the wound. The afterbirth is buried in the forest.

846 Confinement is very brief. The mother lies in the hut for only one day; on the second day she is already up. After four days have elapsed, during which she eats only honey and some manioc mush, she washes herself in the shade with hot water which she has in a pot standing beside her. After that she resumes her work and may again eat everything. In former times the husband was likewise obliged to adhere to a certain diet, whereas allegedly he no longer does this today. In ancient times, "when the Karajá were still living under water," he adhered to
[757] a diet for five months. Later, the husband merely remained in the house for six days; he ate neither fish nor manioc -- they were supposed to be too hard -- and daily emptied his stomach by vomiting, which he induced by eating honey with pepper or pineapple with pepper.

How long after the birth the husband stays away from his wife was not to be determined; in any case, however, the wife is treated with consideration for some time.

844 The skull of the newborn baby is pushed into proper shape by the father of the mother, or, according to another report, by the grandmother. It is then washed with warm water, then smeared with urucú and almesqua resin, whereby the red mucus comes off and the child becomes light. Then it is apparently

/327 cont./

washed once more and again rubbed. After this it is wrapped in a small net covering. Deformed children (blind ones, too) are drowned in the river by the mother; this is not regarded as wrong. Only well-formed children are raised, even when they are all girls. Nothing could be learned about the treatment of twins; such a case had "not yet occurred." The families, on the average, have two to four /328/ children; five are already regarded as many. There are said to be even more children in one family, however. The child is nursed for several years, and even children five or six years old still run to their mother in order to appease their hunger.

Children are given their names at birth by the grandparents on the paternal and maternal side. They keep these names all through life. Many Karajá bore Christian names, which were given them by the Brazilian boatmen; there are said to be only one or two actually baptized Karajá in São José. I obtained quite a number of given names for persons of both sexes; unfortunately, translations of them could not be obtained. It is only in the following names that familiar syllables may be separated out: mãŭzĭ = addition to pottery clay (see above, p. 209); kūlĭ = tapir; ănănlŏă = cat; ănlŭāzĭ = jaguar-zi (zi = egg; possibly misheard for ti = bone). For the rest of the names, see the word list /untranslated; see the foreign text, pp. 454-455/.

Soon after birth the children have their ear lobes pierced for the insertion of the ear tulips (kūădjŭ), which are later replaced by the ear rods; it is only later that the lip-hole is pierced for the boys. Both procedures take place without any further ceremony.

The boys run about naked; girls wear a black string-belt. It is only at the age of 9-12 that the boys tie the penis up and the girls hang the bast apron over the belt. From then on the boys live with the young men. As insignia the children wear arm cuffs, calf and ankle bands, the latter of which are already removed by the boys at the age of six to eight years.